

70 1/6 TWO 5/-
SERMONS
PREACHED AT
WHITEHALL IN

Lent, March 3. 1625.

And
Februarie 20. 1626.

By
Henry King, D. D. one of his Maiesties
Chaplaines in Ordinarie.



LONDON,
Printed by Iohn Haviland,
1627.

TWO
SERMONS
PREACHED AT
WHITFIELD IN

Lent, March 5. 1627.

And

February 20. 1626.

Henry King, King of his Majesties
Chaplain.



LONDON
Printed by Iohn Halland.
1627.



TO
THE SACRED
MAIESTIE OF MY
Soueraigne Lord and Ma-
ster, King CHARLES.

Most Gracious Sir:



I O inuite you to this cold
service, is to bid you
to losse, and to pra-
tise part of that
trouble vpon your
Eye, which hath already exercised
your Eare. If it appeare an importu-
nitie, I dare not excuse my selfe, but
humbly sue for Pardon. Which my
owne cleare purpose, and your Boun-

A 2 teous

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The Epistle Dedicatorie.

teous Inclination assures me, you will not denie; When your Maiestie pleases to consider, I doe but restore what in the intention and Course of my seruice was Yours before. Nor might I presume to communicate it, vnlesse I obtained Leauē from you, and it had first passed your Princely Hand. Then, as you haue euer beene my Gracious Master, vouchsafe to dignifie by your acceptance the meane endeouours of him, who, though be erre in point of discretion, will neuer erre in the Zeale and Dutie which becomes

Your Maiesties most loyall

and humbly deuoted Seruant,

HEN. KING.



A
SERMON PREACHED
at White-Hall in Lent.

1625.

Ecclesiastes 12. 1.

*Remember now thy Creatour in the dayes of
thy youth.*



Y Division is plainly thus :

- 1 A *Monition* to quicken the
Memory, *Remember.*
- 2 The *Obiect* presented to it,
the *Creatour.*
- 3 The *Application* of that *Obiect*, *Thy Cre-
atour.*
- 4 The *Distance* at which wee must take
him, *Youth.*

B

5 The

A Sermon preached

- 5 The *Light* by which we best may view
this Object, *In the daies of thy youth.*
6 The *Time* which hastes to bring vs home
and set vs neere vnto God, *Now.*

I
Remember.
Tertul. lib. de
Anima. cap. 23.

Iwonder why *Tertullian* was so stiffe and
peremptory in that assertion of his, *Ani-*
mae obliuionis capacem non cedam, *That*
the soule could not forget; holding *Plato* pa-
radoxicall for affirming it could and did.
For my part, I thinke *Plato* spake no para-
dox but plaine truth; since amongst all
the curious Caskets of Nature wherein the
secrets of Art and Knowledge are lockt vp,
there is not any so loose, so false a Cabinet
as the *Heart*; nor in the whole masse of
Creation is there so thanklesse, so forget-
ting a Creature as *Man*. Who began early
to practize his ingratitude, and that hee
might iustifie the Prophets complaint
which charges *him with rebellion from the*
wombe, made himselfe perfect in the lessons
of forgetfulnesse from the first day he could
remember he was made *Man*.

It hath beene knowne that some old
Persons

Persons haue liued so long that they haue outgon their reckoning, outliued the computation of their time, not being capable of so much Arithmeticke as to say how old they were. Which faile of memory is pardonable in such relikes and ruines of Nature, whose pergnant imperfections haue dispensed with their vnderstandings and giuen them now a priuiledge to dote. But how shall we excuse, or indeed how thinke charitably of Man? who in his best state, in the freshnesse of his youth, and vigour of his intellectuall faculties reuolted from his creation. For whereas a little before, God in the *reasonable Soule* had aduanced his owne Colours, imprinted his owne Image, and for a richer testimony of his loue, *Creauit quandam Trinitatem ad imaginem suam* (as Bernard hath it) gaue him leaue to weare the sacred mystery of the Trinity as an Ensigne & badge of that high Order vnto w^{ch} his Maker intended him, in his Soules three faculties, consisting of Vnderstanding, Will, and Memory; yet for all this, *Cecidit ab illa pulchrâ Trinitate in quandam contra-*

Bern. ser. Paru. I.

Bern. ib.

riam & fœdam Trinitatem, he willingly defaced and blurred the glorious Image of his Maker, and recoiling from his obedience, exchanged those three purer faculties wherein the blessed Trinity was at first pourtraied for a confused masse of imperfections; his Memory became, like himselfe, perfidious and impotent; his Knowledge darke and besotted; his Will peruerse and most corrupt.

Who then is able to wonder enough at his disloyalty, or speake his falshood in so high an Accent as it deserues? who forfeited all his titles to Happinesse in lesse time than the readiest tongue can relate it. That when he was new from the Mint and hand of his Composer, the Articles betwixt God & him for his Allegiance not yet fully dry, himselfe scarce warme in the possession of the World then giuen him, flew off from his Allegiance, and with such speedy precipitate violence, that he left but very few houres betwixt his creation and his fall.

Gen. 1. 31.

In the morning of the sixth day was Man made, and before the euening of that same day

day had he, vpo the Devils short parley, surrendered vp his innocence & libertie, quite sold away his Patent, the priuiledges of his birth, and at that scornfull rate wherewith we purchase the loue of children, *for an Apple.* For this is euident out of the Text; *In the coole of the day God walked in the Garden,* and hauing receiued the confession of his guilt, *cast him from thence,* making the same light a witnesse of his admission into Paradise, and his expulsion.

Gen. 3. 6.

Verf. 8.

Verf. 23.

So that his happinesse was but like a waking dreame, which vanished before his bed-time; or like a shadow, in the morning with him, at euening behinde him, past and forgotten.

How much more happie are other creatures in their deformities, than Man in all his perfections! It is a kinde of comfort which deformitie hath, that it cannot impair, but may enioy that being without the enuy of any, or danger of growing worse, so cannot wee, who are not yet at the bottome of our miserie, but still in danger of falling lower. How well were it for

Psal. 49. 12.

Esay 1. 3.

Man-kinde, if we might glorie in that infirmitie which beasts may doe, they cannot be sayd to haue lost what they neuer had, nor to forget what they neuer had organs to remember. We had a great deale lesse sin to answer for, could we say so too. Man once had what he now hath lost, and for default of a little memorie at the first, hath taught vs to forget wee might haue beene happie. And therefore (saith the Psalmist) *Man being in honour had no vnderstanding, but was compared to the beasts that perish*: Nay, it had beene well if he had not sunke below that meane comparision. In the Prophet *Esay* God iustifies the gratitude and knowledge of the verie beasts aboue mans: *The ox knoweth his owner, but my people would not know, nor owne, nor remember me that made them.*

Certainly, were our memories as strong as are our sins, were we as retentive of Gods great fauours, as we are of the slightest iniuries which affront vs, there were no need of precepts to quicken our *Remembrance*, but rather of drowzie Opiats or Mandragora's,

gora's, to dull and stupifie the braine that workes too strongly vpon the apprehension of a wrong. There would be no vse of Tutors to instruct vs in the Art of Memorie, but we should cry as *Themistocles* sometimes did to that famous Artist, who undertooke to teach him that Art, *Mallet obliuisci doceres*. I had rather thou wouldest reade some Lectures of Obliuion to mee, that thou couldest teach me to forget, for there be many things that I remember too well.

Mans nature is a wondrous masterpiece of peruersnesse, a mettall not to bee wrought vpon by soft and easie wayes. He that thinkes by laying the obligation of a good turne vpon vs, to make vs remember him, takes the wrong course. We are not so soone apt to forget any, as those who haue done best for vs, nor is there any so certaine meanes to make vs *Remember*, as by doing vs some vnkindnesse or hurt. Wee write the benefits we receiue in water, they leaue no tracke behinde them longer than the verie doing; but for our iniuries, wee
print

print them in capitall letters, *that hee that runs may reade them,*

— *Scribunt in marmore lest.*

We write them in Marble with points of Daggers for Pens, and in such Inke as *Dracons* lawes were writ in, *Bloud*. By such fearfull Charters as these, doe too many contentious spirits amongst vs hold their wrongs.

Pardon the speech, I thinke if God had not done so much good for our soules as he hath, we should better haue remembred, beene more mindfull of him. Our Sauour askt the Iewes, *for which of his good workes they ston'd him?* Certainly we expell God from our thoughts and memories for no other quarrell but this, his good deeds. Any crosse by him throwne vpon vs, awakes the slumbring faculties of our soules, *Vexatio dat intellectum*: like a warning-peece discharged at Sea, it makes vs stoope and come in, *וְהִנֵּה בְּיָמֶיךָ יִשְׂרָאֵל יְהוָה*. *In the day of my trouble I sought vnto thee.*

Our hearts are tough and stubborne as the Adamant: and as nothing but the dust
of

Ioh. 10. 31.

Psal. 81. 7.

of the Diamond can cut or shape it, so nothing but our owne Dust, Miseric, and Affliction can cut our hard hearts into any forme of duty or obedience to our Maker.

With what strange eyes doth man looke, that sees clearest in an Eclipse, when God frownes vpon him? and vnto whom the puddled troubled waters of aduersitie are the best perspectiues to shew him God? How frowardly doe wee combine against our selues? We shut vp our apprehensions, yet wee vnderstand; wee winke, yet thus blind-fold we see God against our wils. We know not well how to remember him, and yet wee know worse how to forget him; for euerie thing wee meet discouers him, and euerie creature without our enquire doth not onely giue vs cause to *Remember*, but in visible demonstrations makes vs see the *Creatour*.

INdced *Mundus nil nisi Deus reuelatus*,
The whole vniuerse is nothing else but
an Euidence, a Reuelation of God, euerie

C

creature

2

Creatour.

Basil.

creature Παιδωθέτω τῆς Θεομορφίας, a master in his Science, to instruct vs in the knowledge of our Maker. Those numberlesse Atomes of dust on which wee tread, bid our feet as wee walke informe our heads of his infinitie: That hee whole power did compact this great bodie of the earth, and from the aggregation of those small Atomes, made it grow into such a magnitude, is no more to bee contained in finite numbers than is that dust.

We cannot open our eyes to looke vpto *Heauen*, but at those casements we let in the confession of *His Immenfitie*. When wee consider how many starres there fixt, are bigger farre than the Earth, and then againe lose our selues in the capacious extent of that Greater Bodie which containes those starres, we finde this *Maxime* to collect our scattered confounded apprehensions, that He who made those orbes, is farre more immense than is his worke.

Nay, euen whilst we thinke all this, yet are not able to weild our owne imaginati-
ons, to graspe, or circumscribe, or confine

in

in any limit of Sea or Land, of Earth or Heauen, our quicke thoughts, or giue a reason why they in an instant comprehend all these, *Ex me intelligo quàm incomprehensibilis sit Deus quoniam me ipsum intelligere non possum, quem ipse fecit.* From this our owne incapacitie and inabilityie to vnderstand or know our selues, wee may learne how much more incomprehensible our Maker is. So that euerie thing is so full and pregnant in the prooffe of its *Creator*, that I may cry with *Dauid*, *Quò aufugiam à spiritu tuo? Whither shall I flie from Thee?* In what darke corner of the world shall I hide my vnderstanding from taking notice of *Thee*? Not all the curtaines of night drawne about the Soule, not all the thicke vailes of ignorance, darker and blacker than the night, not all the blinde retreats w^{ch} a guiltie conscience hath sought, or w^{ch} is more, wisht for, to shrowd it selfe from the iustice of the Creator, are able to conceale our apprehensions so low that the confession of God shall not reach vs. *Abyssus abyssum vocat*, this is a theame which hath pierced as

Bernard. Medit.
lat. 1.

Psal. 139. 7.

Psal. 19. 2.

Psal. 65. 11.

low as the region of darknesse, which one Abyſſe hath related to another. The power of the *Creatour*, is a perpetuall Tradition, which day and night ſucceſſiueſly deliuer, *One day telleth another*, and where the light failes, the night goes on and repeats thoſe diſcoueries which day hath made. Juſt as the Memorie wraps vp the ſpeculations of the Phantaſie, to deliuer them backe againe to vs, ſo oft as our uſe requires them. The beames of the Sunne, which illuminate each part of the *Horizon*, ſtile *Him the Father of light*, and the moiſt collection of the clouds, which *drop downe fatneſſe* vpon our Land, ſpeake *Him the God of plentie*. And if there be any ſo ſtiſſe in their miſbeleefe, that will not bee informed by theſe ſtill Meſſengers that daily deliuer Him to our thoughts, He hath louder Heraulds to proclaim Him, creatures that in a more exalted note voice the greatnes of their *Creator*. There is no Meteor, but in this argument, is able to be our Interpreter; the tempeſtuouſ winds, that *breake the Cedars of Lebanon*, the quicke eiaculations of the lightning, which haue

haue sometimes made the palaces of Tyrants, the tombes and funerall piles of their Owners, haue euinced deafe Atheisme, and made it acknowledge the *Creatour*. By such boisterous messengers as these, did He once treat with the *Jewes*; for wee finde in the Gospell, that when all the miracles our Sauiour had wrought amongst them, nor his preaching vttered in such a Dialect, *as neuer man spake in*, could induce that stony-hearted people to beleue his Deitie: The Elements in disdain to see their Maker made the subiect of their scorne and tyrannie, vnderooke the cause, and like victorious Advocates, vanquished their incredulous malice. The violent earth-quakes, that not onely affrighted the vpper world, but shooke the territories of death, leauing the *graues* without their Tenants, and dislodging the bodies of many Saints, which had long slept in the earth: the vnnaturall *darknesse* at Noone-day, the *Rending of the vaile of the Temple*, and aboue all, the Rhetoricke of thunder perswaded, nay extorted this confession from them, *Of a*

Matth. 27.54.

truth this was the Sonne of GOD.

Pfal. 19. 1.

Pfal. 145. 10.

Thus you see, that as God out of stones can create sonnes to *Abraham*, so from euerie peece of his creation, can he raise proofes of the *Creatour*. For all creatures are but his tongue to speake him, and the muteſt of them all is articulate, hath a peculiar language to viter Him, *Cæli enarrant*; Heauen declares, and Earth reports, and all that moue in the one, or on the other, conuay the praile of Him that made them. Therefore the Psalmist summons all things animate and inanimate, all seasons, all conditions, Angels and Men, Light and Darknesse, Dragons and Deepes, Wormes and Vegetables, to praise the Lord. Indeed, the whole Vniuerſe is but Gods *Lieger-Booke*, wherein his Acts are written, euerie *Species* is a line in that booke, euerie peculiar work a character for Man, to read his Maker. And ſure with much delight are the moſt of vs willing to read this booke, the curioſitie of the ſtile, and varietie of the ſtorie, inuites all eyes to run it ouer.

It is a moſt pleaſing kinde of Geographie,
in

in this large Map of the created world, in the Celestiall and Terrestriall Globe, to contemplate the *Creatour*: But when wee come to apply this studie, to bring it neerer to our selues, considering God not in his exteriour creation, but as he is *our Creatour*, in this application of the Object most faile:

Remember thy Creatour.

IT is the generall vice of Man, he loues not to bee acquainted with himselfe, *Multi multa sciunt & seipsos nesciunt, alios inspiciunt seipsos deserunt.* Like an humerous Nouelist he trauels other Countries, but is not able to giue any account of his own: so censorious & criticall in surueying others, that he is still finding or making faults in them, but so indulgent to himselfe hee will not peruse his owne brest. The Elephant doth not more abhorre the representment of himselfe in the cleare streame, than Man declines all those occasions which might present himselfe vnto himselfe. Choosung rather to liue disguised in those phantastick dresse

3
*Thy Crea-
tour.*
Bernard.

Seneca.

dresser wherein flattery or selfe-loue attires him then to set his looks by the true glasse of reason, which might make him vnderstand himselfe. Like those old Impostors the Soothsaiers, *Peritiores in alienô iecore quam suô*, better read in the fate of others than their owne. Wee loue alwaies to be studying other men, when wee should first begin at home, and make our owne bosomes our chiefe Libraries.

Which is the maine cause that we are so raw, so ill studied in the knowledge of God, for (as S. Bernard) *Quanto in cognitione mei procedo, tanto ad cognitionem Dei accedo*, so much as I profit in the science of my selfe, so neere come I to the apprehension of my Maker.

Aristotle.

And yet it is not sufficient onely to know him, vnlesse thou knowest him the right, the best way. When the Philosopher would interpret himselfe what he meant by knowing, he does it thus, *Scire est per causam scire*, the knowledge he meant reacht as farre as the discerning of the first cause: so the knowledge of God here vnderstood is not shallow

shallow or superficiall, only as he is in a generall consideration the cause of things, a *Creatour* at large, but in a neerer dependance, *Thy Cause, thy Creatour*.

True speculation doth not alwaies hunt objects at the view, nor must it stop at the numerous effects wrought by the *Creatour*. This is rather to make thy selfe acquainted with the History of the Creation, than the knowledge of *thy Creatour*, but it must threed the whole Herd of the visible Creatures, and with a most intent vndiuerted eye trace & follow *him* home vnto the place elected for his aboad, *thy Soule* w^{ch} is his *Temple*. And as *Mary* when she went in quest of her Sauour, stopt not at the empty Monument, but searches and followes *him* so farre that she discovered *him* vnder the disguise of the Gardener, and then casting her selfe at his feet takes possession of him, with this acclamation *Rabboni*, which is in effect as much as *Thomas* his gratulation, *My Lord and my God*: So when thou hast trackt him to his retiring Chamber within thy selfe, in the humblest postures of obedience falling

D
downe

Iohn 20.

Verse 28.

downe before *Him*. Apply Him to Thee, and deriue thy selfe from Him as the Author of thy being, *Thy Lord, Thy Creatour*.

To remember, or to know God Historically, is a wilde vnusefull theory. If thou canst make no neerer approaches than such, the deuils haue profited as farre in Faith as Thou : for *Diaboli credunt*, They beleue the History of Christ : but such a beleefe doth no good at all. An Historicall faith which gazes on Christ, and takes Religion at a large distance, can neuer saue any.

There must be a neerer scale to bring thee to heauen, *Fides iustificans*, a iustifying, a sauing faith, which consists in the laying hold on Christ, and applying his merits to thee.

Was euer any fed by the report of a Feast? or had any consultation of Physitians such good successe that it could talke the Patient into health? The sight of meat nourisheth not me, nor can my wounds heale at the relation of other cures. Poisons and Antidotes haue all one effect vpon me, if not ministred ; and a soueraigne Plaister is as vnbenefe-

vnbeneficiall as a corſiue, if not applyed. *Chriſt* is both my *Feeder*, and my *Meat*, my *Phyſitian*, and my *Remedy*, if my *Faith* concoct him not in the *Sacrament*, if it apply him not in my *Penitence*, my wretched ſoule lies vnder two dangers, of a *Famine*, and of *Death*.

Woe vnto me if I know God onely by Report, my ſaluation will then proue as barren as my knowledge. Nor ſhall I enioy any thing of it beyond the name. I may heare of *Heauen*, but neuer muſt ſet foot within the gates. Religion and Faith are but aiery emptie ſounds, if we poſſeſſe nothing of them beyond the words. The fruit of either conſiſts in their Application. Tis true that *Chriſt* is the *Sauour* of the World, but that an vſeleſſe truth to me vnleſſe my Faith entitle me to Him, and by appropriating his worke be able to call him my *Redeemer*.

Therefore *Luther* ſaies well that *Meum*, and *Noſtrum*, theſe two words are the ſumme of all Chriſtianity. In that Maſter-peece of prayer, the firſt thing our bleſſed

Luther in Galat.
1. & 3.

Sauour taught his Disciples was to possesse themselves of God vnder the stile of *Pater Noster, Our Father.*

In these stiles of *Mine and Thine*, is not onely the whole world owned and diuided, but the possession of all Gods promises are deliuered and taken by those termes. And surely, if we were as apt to pleade our Titles to Heauen, as we are forward, though we wrestle with many troubles of suit to maintaine our right in Earth, we would not then so easily forsaite the remembrance of God as we doe, but with *Iacobs* resolution hold him euen by force, making Him ours by all the ties which might confirme a iust possession.

But we are better Stewards for the world then for God : with more thrift doe we husband our Estates then our Time allotted for our Repentance; with fuller intention doe wee pursue the businesse of Earth, than the great businesse of our Saluation. Either our thoughts are so taken vp in Temporall affaires that there is no roome for God. Wee Remember not our Creatour at all, or not so much,

much, or not so oft, or not so early as wee ought; *In Iuuentute, In the daies of our Youth, Remember thy Creatour in thy Youth.*

Youth is a headstrong vnruely thing, rash in his apprehensions, violent in the execution of his designes, that acts first, and considers after. It is an easie combustible matter, apt to take fire at euery Traine. It is like Wax chafed and tempered by the excesse of heat raiging in the blood to receiue the scales of damnation, and the impression of any sinne. It is like a beleagured Citie assailed on all sides, the Cinque Ports of his Senses so blockt vp with seuerall Temptations, that it is not safe for him to looke out at any of them. Oft-times euen with the Aire his Nostrils sucke vp the saueur of Death, and an harmonious witchcraft euer deludes his Eare, whispering to the abused Sense, that those Actions Ambition or Delight prompts him to, become his yeares.

In so much that the many Inuasions vn-
to which hee lies open and vnguarded,

4
*In thy
youth.*

might iustly require this Admonition to fortifie him.

But yet it was not onely the contemplation of Youths pronenesse to doe ill which occasioned it, but as well the consideration of his abilities to serue his Maker, which moued the Wiseman thus farre before hand to be-speake Mans younger yeares for God. Trees that are newly planted beare the fairest and best relisht fruit, whereas a longer growth impaires them both in beauty and taste.

Salomon himselfe, whose Sunne-rise was so glorious, & in the morning of his reigne exprest so much maturity of iudgement in deciding Controuerfies, so much deuotion to God, and receiued so much approbation from him againe, that whereas God did in a manner but soiourne with his Fathers in a Tent, he had the honour to make him his guest, and to raise a standing house, a Temple for him to dwell in; Yet for all this in the declining of his yeares hee set as in a blacke cloud, darkly and ingloriously. For he fell by the practise of his strange Wiues, who

who alienated his heart not onely from the remembrance of what himselfe once was, but from his Creatour, who had aduanced his Throne about his Predecessours.

It doth not therefore euer follow, that the discerning of age is better than youths. It may be sometimes more stayd, but neuer so cleere: a dimme sight lookes longer, and with more intention vpon its object, and wee know the reason, because it can take but a slow suruay of what it sees. Yet who will denie, but that he who weares his eyes in his head, sees better than one that weares them cased vp at his girdle. A spectacle may present things bigger than they are, yet not so truely; for any addition vnto truth is Imposture, as well as to detract from it. I may walke well enough by a candle enclosed in a Lanthorne, though I cannot reade by it so well as by a taper, whose free light is not immur'd or shadowed at all.

Vndoubtedly *Adams* youth, I meane his morning and first part of his birth-day, was his best: and so I doe not say is, but should

August. Hom. 2.
de Innocent.

should be ours. Man should be then most Man, when the Ministers of Reason are most actiue, all which flag in his euening; and therefore as they decrease and lessen, so must hee. Hee that remembers God but a little in his youth by the rule of Nature, should quite forget him when hee is old, and then wee know the doome that followes, *Hâc animaduerfione punitur peccator, vt moriens obliuiscatur fui, qui dum uiueret oblitus est Dei.* Hee that hath no remembrance of God in his life time, shall be forgotten by him in death. Hee that hath expended his young dayes in ryot, shall grow old in want. He that hath beene vnfruitfull in the former part of his life, must needs be barren at his death. Nay (saith S. Cyprian) *Fructus non inuenitur in arbore in quâ flos prius non apparuerit.* He that neuer blossom'd in youth, whose goodnesse neuer put forth into a flower, can neuer beare fruit when he is old. It is a great aduenture, for a man to let himselfe loose at One and Twentie, and think to reclaime, or take himselfe vp againe at Threescore: when decay

cay hath preuailed vpon him, and age cast as many wrinckles vpon his minde, as hee weares vpon his fore-head. To haue liued till Fiftie or Three-score, is a faire kalendar of time, but vertue doth not goe by that kalendar. To be old, is not to be wise, nor doth antiquitie leaue off the vices which it nourisht from youth, but oft change them into worse. Men vse not to be superannuated in sinne, rather their impotence so deeply seduces their iudgement in their latter times, that they giue their euils leaue to prescribe vpon them, and plead custome.

I speake not this to credit youth, or diminish age, or by any rude comparison to take from riper yeeres that reuerence which their goodnesse or experience may challenge, Γνώμη ἀμείνων εἰσι καὶ πατέρες. I confesse, and must deliuer it from a more authenticke mouth, that *Amongst the ancient is wisdom.* I do not here set youth as an emulous opposite to age contesting for prioritie, nor put the person of the young in balance with the old; I onely conferre Mans younger time with his elder, his past dayes with

Iob 12. 2.

E

his

his present: which is no more in effect, but to compare man with himselfe, and such a comparison can disparage none.

The scope of all I can say, discharges it selfe briefly vpon these two issues, to *prepare youth*, and to *hasten age*; as a *Monitor* to the one, and a *Remembrancer* to the other.

I

Since ill customes grow strong vpon vs when we are weakest, I should aduise those that are the Guardians of youth, and whom the care of a family employes, to enter them betimes in the Schoole of Vertue, and season these new vessels with Religion, knowing that caskes long retaine the taste of their first liquors which were infused into them.

Youth is a fertile garden, and though the heat and ranknesse of the soile bee apt to send vp many weeds, yet if well drest in the fore-hand of the yeere, it is capable of faire plantations. Manure it therefore betimes, whilst it is Spring, and it can looke vpon the drooping Autumne at a great distance. Such a plot to worke on, as is *Man* in his prime, such a *planter* as *Paul*, and such

a waterer as *Apollo*, would make it in short time *etod madyon*, fit to be reaped by *Angels*, and inn'd by God. *Aristotle* was so precise in admitting schollers to his Morall Lectures, that he would haue them past their wardship first, thinking their greene capacities could not bee mellow enough for his *Ethicks* till Thirtie at least. But *Christ* our Master was of another minde; his *Sinite paruulos*, &c. Suffer little ones to come vnto me, encouraged parents and superuisors of children to enroll them in his Bands, his Church, before they were Masters of so much tongue as to name *Christ*. What though their narrow apprehensions cannot reach the high principles of faith? in a few yeeres, their vnderstandings eleuated with their statures, will grow vp to them, and the accession of a little time, digest those precepts which their infancie drew in, into the constant habit of a good life; not bowing themselves into any crooked postures of error, nor forgetting that straight forme into which their first education wrought them. Therefore it was the

1 Cor. 3. 9.

Mar. 10, 14.

Prou. 22. 6.

counsell of the wise King, *Traine vp a childe in the way he should goe in, at the doore & entrance of his life, and when he is old he shall not depart from it.* Such happie blossomes in youth, are the prognostications of a rich Autumne. And the wise Heathen vpon the same ground, vndertakes for the felicitie of that state and those subiects, who enioy the blessing to haue a religious Prince, train'd vp in goodnesse from his infancie, set ouer them; *Nulla erit processu temporis difficilis clementia Principi, qui in annis puerilibus didicit seruire pietati.*

Seneca.

I need not (though without flatterie I might) giue it English, nor would I speake it in any lower vulgar language, but onely the language of thanksgiuing to Almighty God, who hath placed vpon this *Throne* such a King, whose religion sprang vp with him from his minoritic, and whose riper yeeres exhibit this fruit, which each day fals plentifully into the obseruation of all that are about Him, That He is not only the Defender of Religion, but morning and euening a Personall Actour in that seruice. Not only careful to
enact

enact lawes for the continuance of the Gospel, but making Himselfe a Law and a glorious Example to his whole Court.

Lord, thou that knowest this truth, and bearest mee record, I doe not mingle this as an officious Parenthesis in my Errand, rather to adde glory to my present Master, than to *Thee, Neuer, O Neuer* be vnmindfull of Him who so early and so oft *Remembers Thee.*

I haue performed my first intent, in doing the office of a Remembrancer to the Elder, touching the Education of youth; This last concernes themselves. And it were a shame for those that vndertake the manage of others time, to be vnthrifty in their owne; to teach such as are submitted to their care to set out towards Heauen in the Morning, and yet themselves not follow till the Euening. I doe not preiudicate a gray-headed Penitence, though I must needs preferre the younger; that may be True, but this more Safe. I will hope wel of the one, yet beleeue better of the other.

Winter voyages are very dangerous and

to be avoided

E 3

vncer-

uncertaine, by reason of the North-winde which is then let loose vpon the Earth, and sure hee were not wise that might take his iourney in the Summer, yet by delaying his Opportunity would expose himselfe to the inclemency of the weather or fury of the Sea. Old Age is Mans Winter, witnesse that Snow which couers his head more cold and lasting than the *Russian* Frosts which scarcely the raging Dog-starre can thaw. Youth is his Summer, wherein the better temper of the Aire, the cleerenesse of his skie, wherein are fewer clouds, lesse stormes to hinder his prospect to Heauen, promise a more successfull voyage. Therefore whilst wee can see our way, whilst those Pilots which direct the body are able to discouer that Shoare whereunto wee bend our course, whilst our Lights are not damm'd vp, *nor they wax darke which looke out at our windowes*, Let vs fix our Eyes, our Faith and Memory constantly both vpon the Iourney, and Him who is able to reward our trauell.

Eccleſ. 12. 3.

God did not place the Memory in the
hinder

hinder part of the head, that wee should Remember Him last; Nor did he place our last Day below all other Daies in our Almanacke, that wee should make it the farthest part of our Reckoning. By Christs rule our Last must be First, and as the end of euery Action is first in the intent of the Author, so should God be freshest in our Memory and our End alwaies in our sight.

How can He that preceded all Time take it well at our hands to be put backe vnto the last minute of Time? How can He that requires the *first-fruits* of our Lands be content with the Latter haruest of our Liues? How can He that expects a sacrifice of a sweet smell, but distaste our vn-sauory zeale, when for a fragrant flower, wee present him with a dry stalk and withered leafe, the lees of our Age for the Vintage of our youth.

They that seeke mee early, shall finde mee (saith He) so if He bid vs come at morning our owne inexcusable neglect forsaits the appointment if wee goe not till the Evening. Let vs therefore *Preuent the morning watch;*

Prou.8.17.

Hebr. 3. 15.

watch; not deferre our iourney till the dusty Euening or Twilight of our Daies, but set forward whilst we are yet a few houres from the dawning of Time, and (as the Apostle speakes) *Whilst wee can say to day.*

In the dayes of thy Youth.

⁵
*In the
dayes.*

HOW euery attribute lessens and shortens life, to make vs vnderstand what shadowes and dreames of happinesse take vp our Time! Our whole Age, our Delights, and their Fruition as short as is the day, yea much shorter, since oft-times our Pleasures, our beloued sinnes, and their Repentance lodge but three Minutes asunder.

The Schoolemen distinguish the day into Temporall or Morall. By the Temporall day they vnderstand that common Measure of Time, whose compasse is 24. houres.

Eccl. 12. 2.

By the Morall day they meane our Prosperity, whilst our *Sunne is not darkned*; in which cleare vnclouded Time wee are
most

2 Chron. 12. 1.

most apt to forget God. As it is said of Rehoboam, who when hee had established the kingdome, and strengthened himselfe, *forsooke the law of the Lord*. And then the sense of the Text is, that we not only then thinke vpon God, when want of his helpe & our owne Milery prompts vs, like Mariners at Sea, whose religion oft-times rises or falls with the waue; who with *Ionabs* Shipmates pray deuoutly in a storme, but in a calme lay their deuotion to sleepe till the next Tempest awake it; But in our happiest condition, in our abundance, before aduersitie like a blacke cloud ouershadowes vs, *Whilst the euill dayes come not, nor the yeares wherein thou shalt say I haue no pleasure in them*. Vpon which Interpretation, though proper to our Authours purpose, and warranted by the best Expositors, I dare not at the end of my iourney embarque my selfe, but insist vpon the literall meaning and Temporall acception of Dayes, taking the *Dayes of our youth*, for that short portion of Time set out for Mans being.

Which is best computed by Daies, & that

F

Stylo

Ecc. 12.
Verse 1.

Gen. 47. 9.

Seneca.

Stylo veteri, the stile being drawne downe from our Fore-Fathers. *Iacob* demanded by *Pharaoh* how old he was, calculates himself by *Dayes*, and those sum'm'd vp in sorrowes in stead of houres, *Few and Euill haue beene the Dayes of my Yeares*. It hee whose Age doubled ours at the largest extent, numbred his Time by *Dayes*, wee that are be-dwarfed both in our Stature, and our Yeares so many spans below him, by what short measure shall wee take our life? *Dayes* are too large a size. For when wee thinke that halfe our Time is Night, which wee sleepe out; and of the other part which wee call Day, much is laid out vpon Ceremony, & the circumstance of Life, our Dressings, our Meales, our Visits, our recreations; I say, when wee consider this, wee shall confesse that *Minimum est quod uiuitur*; nay lower yet, *Punctum est quod uiuitur, & adhuc puncto minus*. Life hath the least share in our *Dayes*, the Dimensions of it appearing no bigger than one sand in the Houre-glasse to the whole houre, or lesse than a small point to a Line.

Wherefore then doth improuident Man
sooth

sooth himselfe with the imagination of many yeares to come, when his whole Time is comprehended in a few *Dayes*? nay begun and finisht in one *Day*, *Factum est Mane, & vespere unus Dies*, sc. *Mane Iuuentutis, & vespere Senectutis*. As at first the *Euening* and *Morning* made the Naturall Day, so Youths morning, and Ages euening make but one Day of Life.

Biel. Lect. 70. de
Missa.

Genes. 1. 5.

What haste then ought wee to make in our Conuerſion? when our whole terme is bounded by such narrow Confines, and the flying Minutes in their sly Motion beguile vs so fast, that wee are not sensible of times stealth, or our owne declining to the Euening. Why doe wee so adiorne religious duties, sending away those better thoughts which bring God neere vnto vs, as *Fælix* did *Paul*, *I will heare Thee some other Time*, when wee are not Owners of so poore an *Election*, as to promise another peece of Time, which may bring those thoughts and vs together againe? *Indulgentiam Deus promisit, sed Crastinum non promisit*. He that hath promised thee a Pardon this Day for
F 2 thy

Acts 24. 26.

August. serm. 16.
de verb. Dom.

Prou. 3. 21.

Luc. 12. 20.

1 Cor. 6. 2.

thy Sin, hath not promised thee a Repricue for thy Life one day longer. And therefore if thou dismisſe Chriſt when he knocks for entrance at thy heart, with a *Vade & cras reuertere*, Goe and come againe to mee to morrow, thou forgetteſt Chriſts ſummons in the Goſpell, *Stulte hâc nocte*, Foole thou haſt no aſſurance of thy ſoule this night, nay paſt this minute: and therefore *Now* collect thy ſelfe, delay not beyond this inſtant. *Eccenunc tempus acceptabile: Now is the accepted time.*

Remember Now thy Creatour.

6
Now.

Aug. Confeſſ. 11.

Ariſt. Phyſ. lib. 4.

OF all the ſeuerall diſtributions of Time, there is none that we can lay claime to but the Preſent, *Temp' præteritū iam non eſt, tempus futurū nondū eſt, præſens autem ſolū temp' eſt*, The paſt time is not now, the future is not yet, onely the preſent may be called a time, and that onely called ours. Therefore *Ariſtotele* deliue- red it in a blunt, but true phraſe, *Nihil habemus de tempore niſi Nunc*; Wee haue no
interest

interest in time beyond this present *Now*. And that so short, that like a flash of lightning, it leapes out and dies at once. That which I call *Now*, lasts no longer than the verie syllable, which deliuers it to your eare, but changes in the mid-way, past and gone in that breath which named it.

Thus doth Time incessantly feed on vs: it eats vpon our dayes, digesting them so fast and greedily, that our *Future*, which was a minute since before vs, not yet arriued, is in the twinckling of an eye behinde vs, lost and swallowed vp in the wide gulph of time Past. O wretched condition of Man-kinde, that stands accountant vn-to God, for euerie sand that moues & passes thorow Times Houre-glasse, yet scarce is allowed so much of time as to number his receipts, and to compute his charge, which powres and empties it selfe so fast vpon him, that his Present is suddenly mingled with the Past, and all the seuerall pensions and contributions, which out of Times Exchequer are payed to life, no sooner grow due, but they become Arrerage.

In which fickle momentany flights, what securitie haue wee in life? How shall wee make vp our Audit with God, for these summes so hastily throwne vpon vs, but by laying hold vpon this instant, *Now*? Nay, how shall wee possesse our selues of that *Now* of time, which vanishes as it appeares, but by preuenting it, by anticipating the day before it climbe too farre out of our reach, and our Sunne in a precipitate descent haste towards the West?

Tis hard for a routed Armie to re-enforce it selfe in the end of the day, or but to make an orderly retreit; and it is as hard for man in his old age, when an Armie of infirmities mustered against him, make the ministers of Reason disband, and euerie disease hath him vpon the execution; when the approaches of death affright his dayes, by looking in at his windowes, and *by knocking at his doore*, disturbe his rest, making his nights sleepelesse, to deliuer vp a cleere vndisturbed account to God, or to retire without confusion and disorder, vnto the dust from whence he was taken.

It is not a perfect will, when the Testator is not in perfect memorie. I would bee loth to make my last-Audit with God, in worse state of minde than my Audit with the world; the not disposing of my goods, being but a trifle, to the not disposing of my soule. My goods, if I haue any, will find an owner, though I appoint none, when I am gone, a brother, or a friend, or a childe; but if on such loose vnsettled termes I part with my *soule*, who shall owne it? He that by the right of creation hath best title to it, and made it mine, will not receiue it backe from me, vnlesse by my assignement, vnlesse my prayers and my penitence make it a Legacie fit for Him. It doth concerne me therefore to bequeath it to Him betimes, whilst I am in my right minde and perfect vnderstanding; as *S. Augustine* aduises, *Age pœnitentiam dum sanus es*: before my weake age confine mee to my chamber, or sicknesse lay mee on my death-bed. But then to leaue off sinning, when I am readie to leaue life, argues, I would yet sinne longer if I might liue; That it is necessitie, not my

August. hom. 41.

my owne will diuorces mee and my vices. Such a bed-rid recantation as this is scarce worth the name of a Repentance. For I cannot so properly be said to repent mee of my finnes, rather my finnes repent themselves of mee; nor doe I discharge them, but more truely they discharge me, casting me off as an vnusefull minister, vnable and vnfit now to serue them any longer.

*Ambros. lib. de
Pœnitent.*

August.

S. *Ambrose* pronounces a woe vpon them, who put a period to their licentious courses and life together: *Væ illis qui tunc habuerunt terminum luxurie quando vitæ.* S. *Augustine* goes neerer, *Periculosum est & interitui vicinum ad mortem protrahere pœnitentiae remedium:* A repentance protracted and delayed to the last houre of life, borders vpon destruction. But yet though it be so dangerous, so neere the brinke, it is not desperate. God forbid that I or any should miscensure the late conuersion of a dying sinner. Christs pardon to that condemned, nay executed man vpon the Crosse, shewes that his mercie is not limited by any circumstance of time. Farre therefore be it from

from vs to lay such a stumbling block before the feet of those that are now falling into earth, as to imagine the penitence of Him that *bath waxed old in his iniquities* (as the Prophets phrase is) should not be acceptable to God. Though young-begun devotion be more durable, an elder is not vnwelcome. God accepts a late conuersion better than none; for, *Omnis etas habilis Deo.*

Ambros. l. 3. de Virgin.

Whilest wee haue any interest in life, we need not despaire; wee are not past *the acceptable time, or the day of our saluation. Tempus opportunum est tempus vite mortalis in qua est opportunum tempus remissionis.* Any part or moment of life is capable of Gods mercie in the remission of sinnes. Tis true that after death Gods Court of Audience is shut vp, all prayers returne emptie, and repentance is ineffectuall: but the last part of age, though it be the picture of death, tis not the originall. Though it bee the *Vigill* and *Eue* of our last Festiuall, wherein wee shall finally rest from all our labours, yet it is not death. There is yet a *Nunc*, a *Now*;
G there

Gerson.

Reuel. 14. 13.

Psal. 148.

there is a sparke of Life, rak't vp in the embers of Age, able to kindle hopes as high as our Saluation. Therefore the Psalmist inuites the Children of the Winter *Snow* and *Haile*, as well as *Fire*, old Men as well as Children, to praise God.

There are none that can so *Adequatè*, so truly, so punctually be said to possesse this *Now*, as old Men. For they haue but barely this present Minute, so much of Time, and no more. Tis true that Youth hath no Assurance of Life past this very Instant, but Age hath no Hope beyond it.

Horat.

*Vita summa brevis,**Spem vetat inchoare longam.*

Acts 22.16.

Yet all I enforce from hence is not to terrifie, but to hasten them, as deuout *Ananias* did *Paul* to his Conuerſion, *Νῦν ἢ μίλλης*; Now why tarriest thou? arise, and wash away thy sinne. That they may employ this short allowance of Time to the best Aduantage; that since they Now haue so little Day to trauell by, they gird vp their Loines, and hold that pace which *Eliab* did before the Chariot of his Enemy *Abab*, Runne, not creepe,

creepe, being as swift and instant in their preparation, as death is on them. Lest the consideration of themselves, that they are now like trees loosened at the root, falling into earth, and *as they Now fall, so must they for ever lie*, whether to the right hand, or to the left, to Mercie or to Iudgement; or else the consideration of that great iourney which they are now going, from Earth to Heauen, and their feare of being benighted ere they get thither, hauing so small a time to iourney in, perplex and dissettle their thoughts, making them amazedly cry out, as they did in the Prophet, *Woe vnto vs, for the day declineth, and the shadowes of the euening are stretched out.*

Jerem. 6. 4.

The Conclusion and Summe of all is; that wee beseech Almighty God to feather vs with the wings of the morning, that wee may begin our flight to him betimes; that wee may *Remember him in the dayes of our youth*. But if like sluggards wee haue out-slept our Morning, yet that He will vouchsafe vs his grace, to bring vs to Him in the After-noone or Euening of our life: That

Conclusion.

Hee will entertaine vs into his *Vineyard* in his owne time, whether it bee at the *Sixth*, or *Ninth*, or *Eleuenth* *Hour*. I know the morning is the best to enter vpon this taske; And to hide our selues out of the way, or out of a presumption to deferre it to the latter part of the day, is Sinne and Danger.

But yet if wee can stand in Christs way, to bee called by Him at any of his houres, wee need not feare that wee are tardy, or doubt our recompence. They that were hired at the *Eleuenth* and last *houre*, had their *penny* as well as the earliest *that had borne the heat of the day*. And *Nicodemus* had his *accesse to Christ by night*.

What then though our *Lifes short Taper* be wasted to a snuffe, and almost burnt out: if that snuffe of our dying candle will but last so long, that wee may see to *praise God before our death*; if it will but serue to light vs fairely towards our graues, wee shall not then feare to goe vnto our last beds in the darke. Our Bodies will sleepe in their dust without a candle, and for our Soules they will need none, being translated into that
region

Matth. 20. 9.

Iohn 3. 2.

Ecclus. 17. 27.

region of light, where there is *no need of a*
candle, but the brightnesse of Gods face
holds on the day euerlastingly, not suffering
the night to riual it any longer. Where their
spring neuer droopes, nor their *Youth* de-
clines: where the presence of their *Creatour*,
whom they *Now* contemplate, perpetuates
that *Now* vnto them, fixing it to an Eternall
Consistence of Time, which cannot alter,
or get beyond them, and makes their
Fruition as Immortall as their
Ioyes. A M E N.

FINIS.

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5 SE 54

A
SERMON
PREACHED AT
WHITEHALL IN
Lent 1626. February 20.

By *Henry King*
Henry King, D. D. one of his Maiesties
Chaplains in Ordinary.



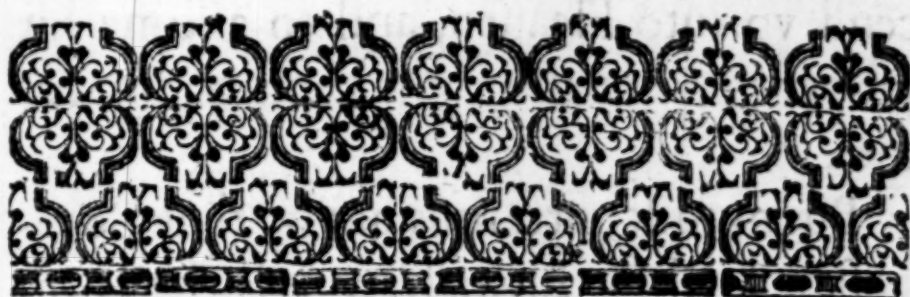
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A
SERMON PREACHED
at White-Hall in Lent.

Feb. 1626.

PSAL. 55. 6.

*And I said, O that I had wings like a Dove, for
then would I flee away, and be at rest.*



Know that some
Writers interpret
this Psalm in a My-
sticall sense of the
Passion of Christ,
and the Persecution
of his Church: And
apply this Text to
our Sauiours Resurrection, desiring to As-
H cend

Gloss.

Hilarius.
Hieronymus.
Cassiodor.
Lorinus.

cend vp into Heauen, and to assume his proper place at the right hand of his Father.

1 Sam. 23.

Vatablus.
Arias.

But my discourse runs not by that Com-
passe ; I take it Literally, as it is the com-
plaint of *Dauid*, and the History of his di-
stresse, flying from *Sauls* fury into the Wil-
derneffe of *Ziph* : Or as others will haue it,
from the conspiracy of *Absolon* and *Achi-*
tophel.

Vnder whose Person I shall consider the
Misery and disquiet of Mans life, Bewailing
his wretched condition, and desirous to Go
out of the World.

*O that I had wings like a Dove, for then
would I fly away, and be at rest.*

1 To giue you a cleerer view of the trou-
bles which distemper Mans life ; Behold
him first with *Dauid* in a sad solitary *Consul-*
tation, debating with Himselfe how hee
might compass his Flight, *And I said.*

2 The conclusion vnto which hee
growes, as comfortlesse as the other; where-
in his Escape is only form'd in his Imagina-
tion and Wish, *Quis dabit? O that I had, &c.*

3 The

3 The meanes of his conueyance or subiect of his Wish is, *Wings.*

4 The *Quality*, wings like a Dove.

5 The *use* he would make of them, his flight, *For then I would flie away.*

6 The *End* of his *Flight*, and Scope of his Wish, *Rest, I would flie away, and be at rest.*

My Meditations are now on wing, and I shall make but a short and speedy flight thorow each circumstance.

THere is no greater torment to the Minde than suspense; when Men are vnresolu'd in their courses, and vncertaine what to doe. But when amidst this anxiety they are exposed to solitude, when they are left to themselves with all their Sorrowes and Feares about them, I know not vnto what higher pitch Calamity can be wrought.

A certaine Death is better than a doubtfull Repriue: and a Sociable Woe sweeter than a solitary Content. Mirth in a Wildernesse, is a strange Anticke: but Misery se-

¹
And I said.

questred from reliefe or aduice, a very Monster. The Oratour said, hee would not liue alone in Heauen without a Companion to communicate his Ioyes vnto.

I dare not say so. But sure the Society of Angels & Saints contributes very much to those vnutterable Ioyes : And then, if the *Communion of Saints* be an Article in my Creed, to cheere my languishing Faith, I haue good cause to put the *Desertion*, the being forsaken of Men into my Letany, and pray against it. The *Dereliction* of the *Father* was so exquisite a Torment, that it caused the *Sonne of God* to confesse the weight of it by his loud cry vpon the Crosse, *Why hast thou forsaken me?* The apprehension of it, did some way daunt that inuincible Patience, which all the preceeding Agonies could not shake. For amidst them He was, *Vt Ovis coram tondente*, Dumbe and silent as the sheepe before the Shearer : Onely this affliction broke open the sacred doores of speech, which before Silence had lockt and seal'd vp, forcing *Him* in the highest accent of sorrow to expostulate his for-
lorne

Matth. 27. 46.

lorne Condition. The curse of Men, or vengeance of God can finish in no more fearefull issue than Desolation. Nor could the mournfull Prophet, whom griefe had made eloquent, bewaile *Hierusalem* in a more learned Dirge, or write a sadder Epitaph vpon her ruines, than *Desolata est*, she is left alone, desolate, and forsaken, and there were none to comfort her. If this Desolation in misery crack't the very Axle-tree of Heauen, and made the *Sonne of God*, who *upholds all things*, shrink vnder the weight of it; what Sonne of Man, though strong as *Atlas*, can stand below this burthen, and not perish vnderneath it? Affliction lookes cheerefully, when it may repaire to such as will afford it Pitie or Comfort: But when it is straightned, and lies vnder a solitary Confinement, it is the very picture of Despaire. If mishap single mee out, and I fall in Company, a Friend may raise me vp againe: but, *Vae soli*, if I fall alone, when I am left and giuen over to my selfe, *Woe is mee*: What hand shall then lift me vp, or who shall raise my soule

Esa. 64. 10.

Hebr. 1. 3.

Eccles. 4. 10.

from that deiection whereinto Calamity hath throwne her? How hopelesse is my Redresse, when amazement seizes the Organs of reason, and euery faculty that should assist me is confounded, when only feare is predominant, and the perplexed Phantasie, like a false glasse, multiplies the danger, and makes each mischiefe looke far bigger than it is?

Concluded vnder this Misery shall you finde *Dauid*, He lies here vnder the pursute of swift Enemies: and which is worst, naked, and vngarded; left to Himselfe, to consult with his owne troubled bosome, what course of safety to take. Which Deliberation of his is attired in the same Liuey his Fortune now weares, Pale and Distracted: He calls for helpe, and the best reliefe his Iudgement can furnish him with, is but the name of a Rescue; and rather a desire of his Escape, than the meanes how to effect it; Tis but *A Dixi, I said*, He doth but talke of it. To promote which Purpose, he would become a Debtor to a creature of the Aire for wings to helpe him from the Earth; and
to

to procure this Courtesie, he is constrained to vse the fruitlesse mediation of an Agent, more emptie than the Aire, a Wish; *Quis dabit?* O that I had this Opportunitie of Flight!

Though *David* be the Historie, Man is the Morall: whose condition at best is as full of anxietie as *Dauids*: If *David* had enemies, he hath more. And if he had cause to wish his departure, hee hath so too. Tis vn safe for him to stay here, and yet vncertaine when he can get off. Onely Desire is his Pilot, which looks at a great distance vpon his deliuerie; and his wishes bespeake that happinesse, which yet hee is not neere vnto.

O that I had, &c.

'T Is a miserable releefe, when we can onely heare the sound of comfort, but feele none. Wishes that are laden with the richest blessings, reach not farther than the Eare, but die there: as sparkes leaping from the fire, lose their noise

2
O that I had.

noise and light together. Did euer the Historie of a Medicine cure a sick man? or the smell of a feast feed one that was hungrie? or the contemplation of Libertie baile a Prisoner? If so, then haply I may be induc'd to thinke that wishes haue somewhat in them besides the sound, and are more than meere shadowes.

Shadowes indeed, dilated or contracted according to the Phantasie, from whose vncertaine Light they are cast. They are but as meat set vpon the Herse of the Dead, for shew, not vse: or like Dreames, whose successe is as emptie as their Birth. The day will not rise a minute the sooner for my wishing: nor shall a man haue a whit the more, because hee desires an Addition to that he hath. Those desires may bring him lesse quiet, lesse contentment, not more wealth. Let me apply the words of *Esay*, our wishes at best are but *as a Night vision, as an hungrie man dreameth that he eats, but he awakes and his soule is emptie.*

Ef. 129.7, 8.

As their releefe, so their Parentage is miserable. Our words haue a fuller Pedegree than

than our wishes; for those spring from plentie, *Out of the abundance of the heart the mouth speakes*: But wishes spring from Penurie, they are the Dictates of our necessitie, and the onely Grammar by which they are taught to speake, is Want; which prompts vs to wish what we haue not.

Matth. 12. 34.

There is not in the World any thing so lawlesse as our desires, which like Freebooters, rifle others to enrich vs: *Multos compilant, vt te locupletent*. There is not any thing so wilde, as our wishes. Reason cannot bound, nor Religion reclaime them; but like *Haggards*, that goe out at euerie Checke, they flie at all game that crosses them. We roue and bangle after euerie Fortune, most eagerly pursuing that which wee are prohibited, and affecting least that estate which wee enioy.

Seneca Ep. 32.

*Quis fit Mæcenas, vt nemo, quam sibi sortem
Seu ratio dederit, seu fors obiecerit, illa
Contentus viuat?*

Horat. Sat. 1.

'Twas a question long agoe proposed, but neuer to be resolued, so long as Fortune or Nature haue any interest in Man. Our

minde lie in our bodies, iust as sicke men in their beds, who by tumbling and tossing from one place to another, thinke to gaine ease, yet by their vnquiet Motion heighten their Distemper.

We varie our desires, shift our Imaginations from one Obiect to another, in which wilderness of thoughts we lose our selues; and by this confused way, the more wee seeke after Rest, the more we tire our selues. Either we grow wearie of the State of the Times, or of our owne; wearie of others, or of our selues; We thinke our good daies if wee haue any) fly too fast; but our Ill ones, as if gouern'd by that *Sunne* which stood still in *Gibeon*, hang too long ouer our heads; which makes vs oft times, ere it be Noone with vs, ere wee haue arriued at halfe our age, to wish it Night. Thus to helpe the lazie Motion of Time, to get the start both of it and our owne miseries, wee plume our selues for flight, and our Wishes are *Wings*.

Iosh. 10. 13.

O that I had Wings!

AS sparkes flie vp, so should Mans thoughts; The flame without Instruction can finde out its owne Center; but all the Lessons or Instructions *Diuinitie* can reade, will hardly raise Man, who is a sparke lighted from the *Deitie*, or make him beare vp vnto his proper *Sphere*. *Habet anima volatus suos*; as other winged Creatures, so the Soule hath her flights too, and the period of those flights is Heauen. Her proper Motion then is to goe to Mount, to worke vp: Should shee forget that Motion, the verie forme of the Bodie would quicken her Memorie; which is therefore built in that streight vpright figure, to make vs vnderstand, that as our future abroad, so our present Contemplation must be Heauen.

When other Creatures, in signe of Homage to the earth that bare them, decline downewards, and with dejected postures, confesse their whole Parentage to bee no-

3
Wings.

*Ambros. de Virg.
lib. 3.*

Dan. 4. 10, 11.

thing else but Dust, into which ignoble Element they shall be taken backe againe, and so digested into their confused Principles, as if they neuer had beene: When all their Memorie is shut vp in earth, and determines in that corruptible Masse, out of which they were at first extracted; Man, like a Monument of Honour, like a Pillar or Pyramid, erected for the glorie of his Creatour, points vpwards at Him: And though his Base or Pedestall be grounded in Earth, his head is in the Clouds, like that great Tree in *Nebuchadnezzars* vision, whose plantation was earth, but his *Height* reach't *Heauen*. How much then doe those Men degenerate from their Creation, whose groueling Meditations are euer bedded in Earth, and like Moles, buried below the the cares of this world, worke vnder ground? more zealous to finde out the Veines and Mines of Treasure, lockt vp within the Wombe of the Earth, than to make themselues capable of those richer blessings, which are treasur'd vp in Heauen.

I doe not iustifie one sinne by another,
nor

nor by any diminution of the one, contend to make the other plausible; but by way of Comparison I dare be bold to say, the Ambitious Man hath more of Man in Him, than the Couetous, and bates lesse of his pitch. A Hawke that keepes her wings, though shee be otherwise ill-conditioned, and flie not true, does lesse degenerate from the Aierie, than one that being throwne off, vses to take stand vpon the ground.

The proper Motion of my soule is to ascend, and though an aspiring Man makes his ascent by the wrong staire, hee more preserues the dignity of his being, giues more testimony that He hath a Soule, than a wretched drudge of the World. And (though it be farre from me to commend either, both being execrable) I should rather Pitie a *Phaëton* falling in a braue Misfortune, than a low Slaue of the Earth, that neuer would look vp to the skie, nor care'd for any Sun-shine, saue onely that, which his bright Sunne of Metals, Gold casts.

To take vp this loose Excursion, and to fix you where I left. Earth is no competent

Object for Mans thoughts. If the Soules Actiue Faculties lye still emprisoned within that Body of Clay which she informes, the Dull sense would be as faire a difference of Man, as Reason and the discursiue part. Anatomists would haue the soule learne to contemne the World from the very figure of the *heart*, which is dilated vpward, but pointing and narrow below, to shew wee should touch the earth only, *In Puncto*. Our Meditations must rather glance, than fix vpon the businesse of the World. And therefore the Soule (in *Boëtius*) sensible of her owne Eleuation, confesses shee hath wings to lift her farre aboue the contemptible earth.

Boëtius de Consol. lib. 4. metr. 1.

*Sunt pennæ volucres mihi,
Quas sibi cum velox mens induit,
Terras perosa despicit.*

Ambros. Ser. 14. in Psal. 118.

S. Ambrose makes the Application, *Satis est tibi vt auem te esse noueris, assumptum in naturam volandi, &c. Quid te in terram deijsis?* Since, O Man, like a Bird thou hast the Liberty of Wings, why doest thou clog thy flight with the cares of this world? why doest

doest thou set vp thy Rest on Earth, that shouldest build thy Tabernacle in Heauen, and Nest about the Starres?

But euery Plume makes not a like speed, nor flies at the same pitch. As in the feathered Creatures there are diuersities of wings; so there are degrees of Knowledge in mens soules, and diuersities of flights. Some haue quicker, and more lofty apprehensions than others, some haue Eagles wings, some but the wings of the Sparrow. The Woman in the *Reuelation* had the wings of an Eagle giuen her to accelerate her flight, and carry her into the Wildernesse. But *David* in the *Psalme* had onely the wings of the Sparrow to conuey him from danger, which pursued him, *Anima vt Passer erepta, My Soule is escaped as a Sparrow from the Net.*

Reuel. 12 14.

Psalm 124 7.

Here for this Escape He desires a wing of larger stroak, stronger to maintaine a flight, and more able to goe at stretch, from that mischiefe which threatened him, the wings of a Dove: For she is held to haue the speediest wing for the time she flies of any other Fowle.

Fowle. Therefore *Euripides* when he would commend swiftnesse, does it in this Phrase. Not inferiour to the Doue, whose nimble pinnions euen cut the Aire with their quicke Motion.

Virg. Aeneid. 5.

Radit iter liquidum, celeres neq̃ commouet alas.

O that I had wings like a Doue.

4
*Like a
Doue.*

'**T**Is a iudicious regular Phantasie that workes by an authenticke Coppie. Did all our wishes, all our desires determine like this, we should not then at any time blush to owne them: nor need wee feare though they were printed on our foreheads.

1 Cor. 12. 31.

'Tis *S. Pauls* Rule, *That wee couet the best Gifts*. I thinke the Prophet here was Example to the Apostles Rule, who shapes his Wish by the very best of all flying Creatures, *The Doue*: Embleme of vnspotted Chastity, of white Innocence, and harmelesse Simplicity.

The Doue hath euer beene lucky to Mankind.

kinde. It was the *Doue* that had the dignity to be dispatched, as the first Embassador that euer went betwixt God & Man, after the *Deluge*: discharging the trust of him that sent her out of the Arke so well, that she gaue him ocular prooffe of the falling of the Waters. Returning home with a Banner of Truce displayed in her Mouth, and bearing the Articles of Gods couenant, and Mans Peace sealed to him in the Oliue Branch, which she presented to *Noah*. And when the Spirit of Comfort came from Heauen, to rest vpon the head of Christ, he borrowed onely this shape to descend in, making his first visible apparance in the forme of the *Doue*. Which dignity our Sauiour preserues to her in an high measure, when *He* courts his Beloued the Church vnder this Stile, *My Doue*. And againe in the Gospell, where he vouchsafes to make the *Doue* his owne Text, and our Coppy, proposing her in his Sermon, as a Patterne worthy the imitation of all Christians, *Este Simplices vt Columba, Be ye wise as Serpents, simple as Doves.*

Gen. 8.11.

Matth. 3.16.

Cant. 2. 10, 14.

Matth. 10. 16.

K

If

Wisd. 8. 16.

If the world had quite lost the Character of all Morall goodnesse, wee might profitably search for it, and recouer it in the *Doue*. Milde, and soft, and calme as the stillest Aire, hauing no Malice to sowre, no gall to dis-sweeten her Temper. I may truly apply that of *Wisdom*, *Non habet amaritudinem conuersatio ipsius*. So louing to her Mate, and so True, that shee hath giuen life to a Prouerbe by her properties: *True as the Turtle*, is the highest language coniugall loyalty can speake in.

Nescit adulterij flammam intemerata Columba. Neuer stained by adulterous Couplings, but of so reseru'd and cold a Chastity, which the hot flames of Lust cannot thaw.

Not Loose, and yet most Free in her conuersation, for shee loues Company, and therein shewes, Chastity is not onely confin'd to Nunneries. A sociable woman may be as honest as a Recluse, and though free, more chaste and vertuous in her Mirth, than many a Cloystred frailty is in her deuotions.

She is no light gadder like *Dinah*, no stragler from her house like the factious Separatist,

paratist, that flies off from the Congregation. 'Tis one of the *Doves* notes, that *Gregatim volat*, she will assemble with the Flocke. Not tainted with excesse in her feed; She eats for hunger, not wantonnesse. Her habitation though not Curious, yet Cleane, and White like her own Thoughts. In the Choice whereof she imitates the wise Builder in the Gospell, laying the foundation of her Houle in the rocke, *Columba mea in foraminibus Petre.*

Matth. 7. 24.

Cantic. 2. 14.

And for her lodging, 'tis not like the proud Daughters of *Tyre*, soft and lasciuious. Her Nest is hard, and this hardnesse (saith a Writer) signifies Repentance and strict life; to repressse & choake the growth of those weeds, which People of dissolute addictions, pamper'd in ease and Ryot, like ranke soiles send forth.

Hugo Cardinal.

It was *Iobs* speech, *Moriar in nidulo meo*, I shall die in my Nest. I doe not wonder then, if *David* here going in quest of a Peace not to be found on Earth, & of that finall Rest, which onely can compose the troubles that distemper life, wish to be fur-

Iob 29. 18.

nished both with Instruction and Meanes for his flight by the *Doue*. First desiring her Vertues to Qualifie him, to make him capable of that last Quiet, and then the speed of her wings to haste vnto it, *O that I had wings like a Doue, For then would I flee away.*

5
For then
would I flee
away.

PROV. 23. 5.

I Blame not any for being wearie of his stay here, or desirous to leaue the World. Sure the World now froward and peeuish in her old Age, growes wearie of her Guests, and makes more speed to bee gone from vs, than wee can to fly away from it. For let vs set out neuer so soone, all that we can call happinesse here on Earth, hath already taken *Wings*, and *Flies* before vs. *Riches haue Eagles Wings* (saith Salomon) *to flie away from the Owner*: so suddenly is the Worlds wealth annihilated and shrunk to nothing. And for those Graces which Honour or Fauour contribute vnto vs, the *Giddie Wheele* of Fortune turnes about so fast, that none can take sure footing there.

1 Tim. 5. 24.

The Apostle sayes, some Mens ills doe
ἀντιπροειπάμεν, leade the way, anticipate
Iudge-

Iudgement, I am sure all our good meets with its Criticall day, before wee our selues doe, who generally outliue our best Times, and suruiue all wee could haue wisht ours, saue onely our Miseries. So fleeting is the plentie or glorie of the World, so short a stay doe those blessings make with vs.

Should they stay longer, wee could not stay with them. Infirmitie and Decay thrust on our Earthy Bodies, with such violence to their Center, which is the Graue, that, as in a Scene, our Entrance and our *Exit* are but a verie little distant from one another. Therefore the Philosopher, when hee was askt what life was, gaue a brieve, but significant resolution in his dumbe shew, when he but Turn'd and so went out. The Motion of our Time is so precipitate, that as if the dayes of our life were measured by that winged *Sunne* in *Malachy*, the Minutes flie away so fast, euen our Thoughts cannot lackey, nor our Desires keepe pace with them.

Malach. 4. 2.

The *Shadow*, or the *Dream* of a *Shadow*, *οὐκ ἔστιν οὐρανός*, which was *Pindarus* his Expression

Iob 7. 6, 7.

pression of Life, or the Weauers shuttle, or the Winde, are too slow Comparisons for Life. When wee haue named all, wee must conclude with Iob, *Dies mei velociores*, Our dayes are swifter than all these.

So that wee cannot stay here, nor, if we could, doe I finde any thing to make vs enamoured of staying. When I consider that each day addes to my sorrowes, or which is worse, my sinnes, making their guiltie account rise still higher in the Doomesday Booke, how can I better make my abatements, than by going hence? Since liuing here I cannot but continually sin, how shall I flie the dangerous occasions of sinne, but by quitting Life, and flying away? *Vellem vt abirem, ne manendo augeam peccata peccatis*. O therefore that I had wings to fly away.

Aug. in Psal.
54. 11.

Iob 7. 3

Againc, when I consider with Iob, The tedious moneths of vanitie, which I am made to possesse, and the wearisome nights which are appointed for me; and that (as Salomon saith) All is labour, and sorrow, and vexation of Spirit: Can any man blame me to take Saint Pauls, *Cupio dissolui*, into my mouth? I desire

Eccles. 1. 24.

Phil. 1. 23.

fire to bee dissolued. Tis but Iustice, being thus toiled out with Labour, and over-watched with Care, at length to bid the World Good Night, and wish my selfe that rest, which is the End of Davids wish, O that I had wings like a Dove: for then would I flie away, and be at Rest.

AS the shadow to the servant, who hath wrought in the heat of the day; or Reward to the Hireling, or sleepe to the Traueller: so sweet, so desirable is Death to one wearie of Life. Man goeth forth to his labour till the Evening, saith the Psalmist: All life is but a laborious Day; wherein, as Inheritours of Adams curse, wee eat our bread in sorrow and sweat: Onely Death is our Evening, in whose succeeding Night, wee burie all the troubles of our Day; taking possession of a quiet, which wee might wish for before, nor taste till then. Compared to this, all else wee call Rest, is counterfeite; it beares the Name, but not the true stamp, and rather resembles, than is Rest. Sleepe, which is the best, most

6
And be at
Rest.

Psal. 104. 23.

most cunning Picture of Rest, which the curious hand of Nature euer drew vpon vs, is but a Picture, and by the Rules of Art a Coppy must lose much of the Originall. If euer *Rest* were drawn to the life, 'tis in that most exact Night-peece, *Death*; wherein all memory of preceeding trouble is so slumbred, that no relick awakes to disturbe the quiet which it affords. But 'tis much otherwise with vs, that Liue here, whose busie Cares not content with the Latitude of Time which Day allowes them, encroach vpon our Nights, when, though the Doores of sense are lockt vp in sleepe, with false *Keyes* they enter at the Phantasie, which they affright with *visions*, and distemper with *Dreames*: making the same cares which bring vs to bed, keepe Company with vs there, and become our Alarums, to raise vs in the Morning. *Sic nec quietem sine labore mortales habent*. Thus the very Rest which we take is a toyle.

Iob 7. 14.

O miserable condition of Mortality, when the relaxation of our Bodies is our Mindes exercise, when our recreations are a Businesse,

Businesse: when our Vacation is a Terme: when our broken sleepes, and our Rest interrupted with thoughts, like the Intermissions of a Feuer, cannot properly bee termed an ease, but a lesse paine. But thus hee *giues his Beloued sleepe*: This is the rest which euen the Darlings of the World, and Lords of the Earth take here. I would it were not too true; That they often sleepe worse, neuer better than thus. Nor will the numerous Cares, which like a wreath of thornes empale their heads, and swarme within the circle of a Crowne, giue them leaue to expect more quiet, till they shall exchange their Iuorie Beds for a Graue, their Canopie of State for a Coffin, their Sheets for a Shrowd, their rich Mantles for a Couerlet of Dust. Then they shall finde a *Chamber in Death* will be a more quiet Dormitorie than a Palace; and (as *Iob* sayes) *Gleba* (so the Chaldee Paraphrase renders it) *The clods of the valley shall bee sweet vnto them.* They shall rest softer vpon that cold pillow of earth, than on a Bed of downe.

Therefore, *Feliciores mortui viuis*, happier

L

are

Esay 26. 20.

Iob 21. 33.

Eccles. 4. 2.

Reu. 14. 13.

* Inducias vsque
ad Mane.

Mat. 3. 12.

are those that Sleep in Death, than any that Liue. For, *They* (saith the Spirit) *rest from all their labours*. Their perfect Peace is sign'd, when wee here in our War-fare cannot obtaine a * truce for the Night, nor will our Disturbances allow vs quarter in our Beds: Nay scarcely in our last and lowest Beds, our Graues.

Wherein (let mee truely say) though wee enioy a quiet Rest, compar'd to that wee had here, yet euen that, compar'd to the Rest wee shall hereafter enioy, when that *Dies Refrigerij*, *Great day of refreshing is come*; I say, that Rest which Death allowes is imperfect; and the Graue will appeare rather a *Resting* place, than a *Rest*; As a Traueller sits downe to ease himselfe a little on the way, that he may be fresher to hold out the latter part of his iourney. Certainely, as, in the language of the Schooles, there is *Beatitudo via*, a Beatitude on the way, before wee reach our *Countrey*: so there is *Requies via*, *A rest by the way*. And in that high Road of Nature, Death, is this seat, this *Resting* place erected, where though

wee

wee sit downe, wee cannot stay: Though
wee dispose our selues to sleepe there for a
Time, that sleepe is not our *Euerlasting*
Rest.

Though wee there *Rest from our labours*,
wee doe not *Rest from our Hopes*. *Caro mea*
requiescit in spe. Wee still *Rest in Hope*. And
Hope is a watchfull, sleepelesse qualitie, that
will keepe vs waking, and knocks at the
Doores of our Graues, vsing the Call of
Micah to raise vs thence, *Arise and depart*,
for this is not your rest. That Hope solli-
cites God for the re-vnion of the Soule
and the Body. And the Soule, though
after her separation admitted into the Pre-
sence of God, loth to partake that hap-
pinesse without her Bodie, hastens Gods
comming, that shee may the sooner meet
with her Companion againe, *Veni cito*.
And the Bodie, though peacefully com-
pos'd in the Dust, wearie of the darke
lodging and tedious Night which ouer-
shadowes it, wishes for the Morning
of the Resurrection, as earnestly as *Iob*
did for the Dawning of the Day, *When*

Apoc. 14. 13.

Psal. 16. 9.

Mica. 2. 10.

Reuel. 22. 20.

Iob 7. 4.

Iob 7. 4.

shall I arise, and the Night bee gone?

Tis not enough then for vs, *Quiescere in pace*, to rest in our graues in Peace. Our Peace is not compleat till wee shall Rest in *Glorie*; nor will our Faith bee satisfied, till it determine in Fruition, and wee are made partakers of that *Beatitude*, which yet we apprehend only in Beliefe. Then our Rest shall bee perfect, when this *Quies* shall become *Acquiescentia*, an Acquiescence, which is the highest Degree of *Rest*; the Delight and Content which arises from the Contemplation and the possession of this *Rest*; when Christ shall say vnto vs, as the Prophet *David* does vnto Him in the Psalme, *Arise and come into thy rest.*

Psal. 132. 8.

Conclusion.

To finish all. The *Rest* which *David* in this Wish aimes at, lies higher than the Graue: Heauen is the Resting place hee meanes: and that Celestiall Rest in *Glorie*, which will succeed the Resurrection of the *Iust*, is the Period of Christian Faith. The attaining of this *Rest* shall be the End of my Flight and your Application.

I shall perswade well, and you apply profitably, if wee rightly prepare our selves for this *Rest*. As the Body hath Preparatiues to procure *Rest*; so hath the Soule too; but the Ingredients are quite different. Physicians of the Body vse to prescribe *Mandragora* and drowzy *Opium* to call on sleepe. But the *Great Physician* of our soules hath in his Gospell tempered our Preparatiue to *Rest*, with Actiue stirring Simples. The Cup hee giues vs is not a * *Cup of slumber*, but of watchfulnesse, and the full *Receipt*, *Vigilate & orate, To watch, and to pray here*, that wee may *Rest* hereafter. A sleeping heauy Christian like the drowzy Bride-maids in the Gospell, may enioy that mischief which *Dauid* prayes against, *Sleepe in Death*, but neuer *Rest* in *Life*. To preuent which *Lethargie*, and to lighten the soule of all impediments and dull obstructions, which may retard her Motion, 'tis fit before wee take our *Flight hence*, and be no more seene, wee take an exact suruay of the Conscience, *Quò nullus hominum intrat, ubi nemo tecum est, ubi tu & Deus*; which close

* *Calix soporis.*
Esa. 51. 22.

Matth. 26. 41.

Psal. 13. 3.

Psal. 39. 13.

August. in Psal.
54.

Cabinet admits no scrutiny, no spectator but God, & our selues: where if we finde any weighty Crime that oppresses, or Secure sin that besots and Itupifies the Soule, that we endeuer to expell that cold venome by the pretious Antidore of Repentance; that wee disburthen our selues by Confession, and by a deuout Sorrow throw out the dangerous lading.

Seneca.

It was an Heathens aduice; *Nemo cum sarcinis enatat*, an Encombred Man cannot swim. If we aduenture thorow the waters of Death, Natures Dead Sea, with such a Mill-stone hanging at our Neckes, as a Mortall sinne, wee must not hope to recover the safe shoare, but drowne euerlastingly, and perish in that bottomlesse Gulfe. If wee hope to *flie* vp to our finall Rest, with such Manacles about vs, as the violence of hands, or such shackles as the transgressions of our feet, swift to pursue all occasions of sinne, how presumptuously doe wee tempt God, and delude our selues? When such a weight as Guilt, or (in *Zacharies* phrase) *such a Talent of Lead* as sinne depresses and holds

Zach. 5. 7.

holds vs downe, the powerfull Wings of the *Cherubines* shall neuer be able to lift vs vp from the Earth. Wee must therefore first shake off these Fetters, these Chaines, deuest our selues of this weight, and by applying the mercies of Christ to vs, Cast the heauy *burthen* of our sinnes vpon him, who is willing to take them off vs. And then being alleuiated, lightned of our burthen, and capable of Flight, the Prophet DAVID will fit vs with Wings, *The Wings of the Dove*. These Wings, saith Saint Ambrose, are good Conditions, *habituall Vertues*, *Penna nobis sunt boni mores*: For this goodnesse must not be slight and superficiall, and Temporarie, but Constant and lasting to the end, *Alarum remigium, non materialium compago penarum, sed continuus ordo bonorum factorum*. They onely that continue to the end shall bee crowned with this Rest. Or else these Wings are our Prayers, that like the Angels in Jacobs vision Ascending and Descending, maintaine our traf- fique with Heauen: or (saith Saint Au- gustine)

Psal. 55. 22.

Ambt. serm. 26.

Id. lib. 3. de Virg. p. 32

Genes. 28. 12.

August.

Hieron. lib. 2.
Ep. 10. ad Rustic.

Matth. 5. 5, 8.

Ambr. lib. 1. offic.
cap. 21.
Loric. in Ps. 54.

gustine.) they are *Charitie* to those that want, and forgiuenesse of such as haue offended vs ; these (saith hee) are a paire of Wings to conuey vs to Heauen, *He sunt due ale orationis quibus volatur ad Deum, si illud quod committitur ignoscit delinquenti, & donat egenti.* Or they are Repentance, which is the scale of our peace with GOD. *Assume pennas Columbae, & voles, & requiescas, & clementissimo reconcilieris Patri.*

In one word, these *Wings* are the qualities of the *Dove*. Mildnesse, and Simplicity, and Innocence, and Cleannesse, Properties that diuide the rich blessings both of Earth and Heauen ; for *the Mecke shall possesse the Earth, and the Cleane in heart shall see GOD.* A mildnesse which furie cannot exasperate, nor heighten to a Reuenge ; but rather is content to suffer wrong, or to remit it, or by a secession desires to shunne both the Person that did the Iniury, and all prouocation of returning it together. (Which Saint *Ambr.*, and other Writers collect to haue beene

been the intent of *David* in this auoidance of his vniust Enemies.)

A Simplicity neuer adulterate or discolour'd with Hypocrisie: A pure white Innocence, neuer sullied with Leuitie, nor bespotted with foule action. Rare and certaine capacities to wing our soules, and to promote our flight into the Tabernacle of Rest. When the *Psalmist* asks the question, *Who shall abide in thy Tabernacle, or who shall dwell in thy holy Hill?* The demand is answered punctually, *Hee that hath cleane Hands, and a pure Heart.*

Psal. 15. 1.

Psal. 24. 4.

When wee are fettered with this happie Plume, when our Prayers haue obtained these graces from God to qualifie our last Flight, which shall end in *Glorie*, and then with their aduanced *Wings* beat at the Gates of Heauen for Entrance, those *euermlasting Doores* shall open themselues wide to our Admission, and the *King of Glorie*, *Christ* himselfe vouchsafe to receiue vs, sealing vnto vs

M

our

Math. 25. 21.

our Eternal Quier, as hee did to
that poore Accountant in the Gospell,
Well done good and faithfull servant,
Enter thou into the Joy of
thy Lord. Amen.

FINIS.

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